

**M**After *Walmesley* and *Mistis Painsine*, of all *Sir James*  
his kindred I did thinke you had beene the most truly  
religious, and therefore was bold to present unto each of you  
a Booke, which I thought you would kindly accept of because  
it was of my composing, who was a poore servant when you  
dwelt with my master, rather then for any worth in the thing  
it selfe: but it seemes my expectation therein was frustrated,  
for in stead of commending my expence of spare time in such  
workes, I understand you have vilified the same. Therefore  
because you are so gooly judicious, I would entreat you to  
peruse this fruit of my labour likewise, and censure my faults  
therein with a pen, and then send them unto me by some Por-  
ter, whose paines I will require, and I shall esteeme it a fa-  
vour shewed to

*Four poore servant,*

4. Aug.

1643.

*Edw. Browne.*

**M**After *Browne*, I have perused your Bookes, and I finde  
them uselesse for me. I finde in them light with dark-  
nesse, holy things and vaine unprofitable things mixed, which  
are altogether inconsistent: and I am sure if you will not look  
beyond the Moone, but fixe your eyes a little; there you may  
finde there a dead flie which makes your bookes of ointment  
unfavourie, if there were no other errors in your Booke, the  
which there are many: but you must not expect that I will  
take upon me to nominate the particular errors in your books  
for

# Time well spent.

OR,

*Opus Ire & Labor Benevolentia.*

In eight Books.

*viz,*

*A compendious Retraittation for Bookmaking, a godly zealous Prayer, for Peace and Salvation, a Warning Peece for England, a Lamentable Complaint, a Patheticall Apology, a Potent Vindication, a Paradox, and the Authours Disaster for Bookmaking, with his Ship in Division.*

*Containing many briefe and pleasant meditations very usefull for these distracted times, worthy observation and imitation.*

Dies Ascensionis Domini nostri & salvatoris in Cælis.

11. May. 1643.

Whereas Edward Browne sometimes servant to Sir James Cambell, Knight and Alderman of London, deceased, hath presented to the Kings most Excellent Maiesty and the Lords and Commons in Parliament two Petitions wherein is briefly described the miserable condition of this distracted Kingdome as well as his own particuler grievances, it is therefore ordered that not ouely his desire therein shall be granted, but that His time well spent in Print shall be forthwith published.

per Clericum Dulman ad Jgnoratum.



London, Printed in the year, 1643.

# Time well spent

OR

The good book

of the life of the late  
John Smith, Esq. who died  
the 10th of March 1700.

By the same Author.

LONDON, Printed by J. Sturges, at the

sign of the Anchor, in St. Dun-  
stons Church-yard, 1700.

per Curiam D. n. et J. n. n. n. n. n.

Printed by J. Sturges, at the



Printed by J. Sturges, at the

sign of the Anchor, in St. Dun-

The first of these is sufficiently answered in my Disaster, Paradox, and Vindication, and the latter is likewise answered in my Addition to thoe in my Apologie.

But therein I did forget to give his Worship hearty thanks, for his kind respects towards me & now I could wish that I had followed his grave advise, then should I have neglected the censures of men upon me and my Books, and so have been victorious by Patience, which is much better then strife and contention: For I do humbly acknowledge that I have overwatched or overwrought my self in making Books, and therefore thinke it is now best to sitte ease and leave; yet my minde is very much troubled which is the greatest misery that can happen to a man in this world, as the wiseman hath it in *Pro. 18: 14. The spirit of a man may bear bodily infirmities, but a wounded spirit who can bear?* Therefore to ease my minde of this intollerable burden I have lately supervised my works, and therein finde some littrell faults escaped in the Presse, by reason of my haste to have them printed: But all the while I have cannot finde so many substantiall errors, as to make it the work of the devill, as some affirme, except that be one in my bitter Pill, where I do affirme that my supposed grand Adversary hath vilified as honest a man as himself, but pray let my modesty excuse my smooth language towards him, for though he doth, I do not delight in railing terms, because I know that in me, that is in my flesh dwelleth no good thing, that I am not able of my self to thinke a good thought, that I am the greatest of all sinners: and therefore have nothing whereof to boast, but my infirmities, and thoe I glory in for sure I thinke it is the finger of God that by my foolishnesse hath struck to the heart root some guilty persons hypocritically and maliciously affected and therefore to those that say my Bookes are like a rope of sand which will not hold together, but crumble and moulder into inconsistent, useless, and unprofitable things, I affirme and declare, that my Heavenly and Divine Speculations, and my Morall Satyrical Fancies are so faire unlike that simile, that they are as strong as a chaine of Iron, as true as Steele, and as precious as Gold. For the ground of the first worke is apparent in the Epistle to the Reader, and how firmly it hangs thereon all men may judge. And if any new inspired Teacher, with assistance of the most Orthodox Divines in this Kingdome do refer pen to paper against my Angry Labours of good will to satiate a troubled minde, which spring from the two former Letters, and some opprobrious



brish speeches of any malignant parties. I have already by the assistance of the Almighty won these my weak endeavours, made it manifest in the view of all men, in my Disitter, Paradox, &c. that as the Hydrean heads of the Hypocrite began to appeare in my view, so according to my skill I have cut them off with the two-edged sword of the Spirit, the Word of God, and Reason, which I hope is so potent that all my malicious adversaries are not able to breake one link thereof with the said instrument; though I must acknowledge they may abuse me with their *Militia*, which they have made *Militia*, as some have done to divers others of farre better worth then I am for smaller matters. And therefore to expend my money in printing my owne fancies, though never so good, I will not for all that their malice can doe unto me, much lesse will I trouble my selfe for what they may falsely say of me.

And I doe once more chalenge great *Goliath* and the Philistines to defie me with any propositions agunst Monarchie and Episcopacie, as it is establihed in this kingdome: let them if they dare put forth their knotty Riddles, and tie their Foxes tales one to another, with all the craft and cunning they can, and I hope with *David* to litcke a stone in the forehead of great *Goliath*, which I shall finde in the brooke of Gods word and other little Rivers; and with the helpe of my Fathers Heifer I trust to untie, breake, and plow up the hard Rockes in their fraudulent Riddles, that it shall be even and plaine ground, and set such fire-brands betweene their Foxes tales that shall burne and consume their seeming corn to ashes. For it grieves my very soule to see and heare rare men abused and contemned, but such malignant *Woodcocks* as *Peters* and other New England Apostles, applauded to the very Heavens. And certainly if they bee suffered to continue long they will bring miserie, *Calamitie*: and destruction upon us all. For thus I heard one say in his Pulpit yesterday, That they are no people which have not God among them: which cannot be, for God is everywhere by his Omnipresence and Providence, though it is true his particular soule saving presence is onely with his Saints. But hereby this fellow and divers others of his gibe would inferre, That all the wicked must utterly be destroyed from the face of the earth, which is very false and pernicious doctrine: for God set a marke upon *Cain*, lest any man finding him should kill him. And Christ saith expressly, the Tares must grow with the Wheat until the Harrest. But envie, malice, treason, and

for then I should beginne to be a book-maker as well as you :  
wherefore I will not now beginne to confute bookes, because  
God hath not call'd me unto it. As for that which was good  
in *Sir Iamys Cambel* my deare deceased Vncle, I suppose I  
know as well as your selfe, and therefore I need not your book  
to reach me the knowledge of it : but if you will send me one  
of his pictures which you caused to be drawne upon a boord  
the bearer hereof shall content you for it. And here accord-  
ing unto your desire I have sent you your two bookes, as also  
a booke of yours which my brother *Walmesley* intreated me to  
send you : and thus I rest, onely advising you as a friend that  
you would cease to make more bookes unill you be inabled to  
make such as may be for the glorie of God, and edifying of  
his Church, lest at length you bee called unto account by the  
great God of heaven and earth, for mis-spending of your pre-  
cious time in dishonoring of him in this way of book-making;  
and thus desiring of God that he would by his saving and illu-  
minating Spirit discover unto you the knowledge of Iesus  
Christ and him crucified for you. And thus I commit you  
unto the protection of Almighty God, and rest,

*Your loving friend,*

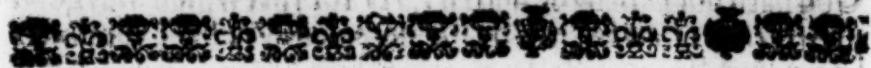
London, Aug. 11.

Anno 1642.

Anne van Peene.



The second Letter came from my reverend Father in answer to  
those in my Apologie, thus.



Good Master Browne:

I Must desire you to consider that my leisure will not per-  
mit me to reade such large Volumes, and beside, my  
eyes cannot master so small a print, otherwise I should  
be glad to give you my furtherance in any course that might  
promote your contentment. I doe not yet well know why  
you sent me the copies of these Bookes which I had before,  
neither was I able to reade perfectly halfe of your Letter,  
which might have acquainted me more fully with your mind:  
but, by what I both see and coniecture, I conceive you over-  
warcht your businesse, and are too tenderly affected with the  
censures of men upon your Booke, and your selfe, not remem-  
bring that the best victorie is got by neglecting them. I am  
sorie you put my name to your Testimoniall in print, nor as  
ashamed of it, but as unwilling to have it publique to a thing  
of no more moment: And for your Petition, my iudgement  
is, that to preferre it to the King you shall doe great wrong  
both to your Master, and the Executors, and your selfe; I  
the rather mende you of it, because I wou'd have you confi-  
dent, that I will alwayes be readie to doe you any good to my  
power, as fits

Em. Coll. Am.

1642.

Your loving friend,

edT

Ri: Holdsworth.

5

A  
CONFUTATION  
OF  
Infants Baptisme,

Or an Answer,  
To a *Treatise* written by GEORGE PHILLIPS,  
of Wattertowne in New England, in the defence of  
Infants BAPTISME, denying the true Church to  
be formed by *Baptisme*, and affirming it to be for-  
med by a Covenant acted by a company of belie-  
vers, to become one, and anothers  
amongit themselves.

WHEREIN,  
Is plainly discovered that neither Infants *Baptisme*,  
nor yet such a covenant acted, can be Gods ordinance  
appointed by him for any such end, as to constitute  
true visible Churches:

As also that *Baptisme* of beleivers, and that only is Gods or-  
dinance whereby true visible Churches are rightly consti-  
tuted and stated in their true being.

---

By THOMAS LAMBE.

---

*Then said Peter repent and be baptised every one of you in the name of Christ, for the remissi-  
on of finnes, and ye shall receive the gift of the holy Ghost, Act. 2. 38.*

*He that beleeveth and is baptised shall be saved, Mar. 16. 16.*

*Then they that gladly received his word were baptised, and the same day there were added to  
the Church three thousand soules, Act. 2. 41.*

*And as soone as they beleived Philip presabing the things concerning the Kingdome of God,  
and the name of Iesus, they were baptised both men and women, Act. 8. 12.*

Printed in the yeare, 1643.